THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—REV. xxii, 14.

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MY FIRST MISSION.

BY PRESIDENT GEORGE Q. CANNON.

XIV.

A HAWAIIAN FEAST — AMUSING JOKE PLAYED UPON WHITE MEN.

Returning from the volcano towards Upolu, we had a meeting house to dedicate at a place called Pololu, and the Saints there had prepared a feast on the occasion. An account of a Hawaiian feast may be interesting to my readers, and I will describe this one. The vegetable portion of the feast consisted of *poi*. This I have before described to you. It is not kept in dishes of earthenware, but in calabashes, some of which are very large, and will hold several gallons of the food. On this occasion the people sat on the ground on mats. For tablecloths there were large green leaves of the plant called *ki*. On these were placed packages of beef, pork, fowl, dog and goat, done up in the leaves in which they had been cooked. Fish also was served up in this manner. As soon as the blessing was asked, every one dipped his or her forefingers into the *poi*, and lifting as much as the fingers would hold, they passed them into their mouths, throwing their heads back as they did so, to get a good mouthful. The hogs, chickens and little dogs were speedily dissected, the fingers being the only knives, forks and spoons used among them. The scene was one of true enjoyment. The Sandwich Islander is never so happy, so musical, so full of pleasant talk, as when seated at a good meal; and the quantity one eats on such occasions would astonish an American who had never seen them. Usually they are particular about having their hands clean, and eating with due respect to each other's rights. One waits for the other to put his fingers in the *poi*, and their ideas of decorum and manners, such as they are, are as strict as ours. We Elders who ate with them were also seated on mats and ate the same kind of food that they did, only in place of using our fingers we either used spoons or small paddles which we whittled out of wood, to convey the food to our mouths, thinking it would be better to set them an example in this respect. I scarcely think, though, that any of our party would prefer dog meat to beef, goat or chicken, though I must say that if it were not for prejudice, I think the dog meat as wholesome and as clean as the pork; for the dogs which they eat in that country are a peculiar breed, the flesh of which is very sweet

and tender. They are very particular in feeding them; they keep them cleaner, and do not give them such disagreeable food as they do to their hogs. But there is something repugnant to people raised as we have been, in the idea of eating dog meat.

A story was told me by brother Napela, of a trick which he and some other natives played off on some white men at a feast which they partook of at a place called Waikapu, on the Island of Maui. The white men were merchants from Lahaina, and had been invited over to this feast. They had meats and fish of every kind nearly, and among the rest had a number of roasted pigs and roasted dogs. One of the natives suggested, as a good trick to play on the white men, that they sever the heads of the pigs, and put them with the dogs, and take the dogs' heads and put them with the pigs. They did so. Of course the merchants did not want to eat dog meat, and would not touch any of the meat where the dogs' heads were, but ate heartily of what they supposed were pigs. The natives tried to persuade them to eat the other meat. "Oh no," they said, "these delicious pigs are good enough for us," and they would not touch the other. I may say here that the native method of cooking meat is superior to ours. They contrive to preserve all the juices of the meat in it while it is being cooked. Nothing was said to the merchants about the trick that had been played upon them until after the feast was ended, and they could not be persuaded that they had eaten dogs, until the bones were shown to them, which they knew to be not those of pigs. They tried hard to be sick at the thought of having eaten dog meat, but had to confess that it was as good meat as they ever ate. An unsuspecting person, if served with dog meat, would never dream that it was anything but sucking pig.

A STRANGER'S STORY.

SALT LAKE CITY—"MORMONS" AND "GENTILES"—THE UTAH COMMISSION.

(From the New York World.)

Salt Lake City, April 29th.

There is so much to be said about this interesting, indeed fascinating city, that I feel the greatest diffidence in commencing my correspondence. Nor after so short a residence should I have felt justified in writing, had I not been conscious of possessing, at any rate, *one* advantage over all my "Gentile" predecessors who have written of this Mecca of the West. For it is my good fortune to be entertained as a guest in a "Mormon" household, and in this way to have had opportunities for the frankest conversation with many of the leading "Mormons" of the Territory.

My candidly avowed antipathy to polygamy makes no difference to them, for they extend to me the same confidence that they would to any "Gentile" who cared to know the real facts.

In the ordinary way, I should begin by describing the city itself. But even then, so subtle is the charm of this place—Oriental in its general appearance, thoroughly English in its details, with almost every house in its blocks and every man in its streets invested with a historic interest that is more nearly legendary than in any other town of America; with its shops kept by men whose names are as familiar in England as those of American statesmen; its quaint disregard of that "fine appearance" which makes your "live" towns so commonplace; its extravagance in streets condoned by ample shade trees; its sluices gurgling along by the sidewalks; its astonishing quiet; the simple, neighborly life of the citizens—all these and much more to which I will give a letter later on, combine to invest Salt Lake City with a mystery that is in itself a charm.

I am speaking, of course, merely as a traveler, and in classifying the towns

which I have seen I would place the "Mormon" Zion in the same *genus* as Benares on the Ganges, and Shikarpoor in Scinde, for it attracts the visitor by interests that are in great part intellectual. The mind and not the eye is captivated. It is a fascination of the imagination rather than of the senses. For the capital of Utah is not one of Nature's favorites. She has hemmed it in with majestic mountains, but they are barren and severe. She has spread the levels of a great lake, but its waters are bitter, Marah. There is none of the tender grace of English landscape, none of the fierce splendor of the tropics; and yet, in spite of Nature, the valley is already beautiful, and in the years to come may be another Palmyra or Daphne by Orontes. As yet, however, it is the day of small things. Many of the houses are still of adobe, and they overlook the trees planted to shade them. Wild flowers still grow alongside the track of the tram-cars, and wild birds perch to whistle in the trees in the business thoroughfares.

But the future is full of promise, for the prosperity of the city is based upon the most solid of all foundations, agricultural wealth, and inhabited by a people whose religion is Work. For it is a fact about "Mormonism," which I have not yet seen insisted upon, that the first duty it teaches is *work*, and that it inculcates industry as one of the supreme virtues. The result is that there are no pauper "Mormons," for there are no idle ones. In the daytime there are no loafers in the streets, for every man is afield or at his work, and soon after nine at night the whole city seems to be gone to bed. A few strangers of course are hanging about the saloon doors, but the pervading stillness and the emptiness of the streets are dispiriting to rowdyism, and so the "Gentile" damns the place as being "dull." But the truth is that the "Mormons" are too busy during the day, for idleness to find companionship at night, and too sober in their pleasures for gaslight vices to attract them.

As a natural corollary to this life of hard work, it follows that the "Mormons" are in a large measure indifferent to the affairs of the world outside themselves. Minding their own business keeps them from meddling with that of others. They are, indeed, taught this from the pulpit, for it is the regular formula of the Tabernacle that the people should go about their daily work, attend to that and leave everything else alone. They are never to forget that they are "building up Zion," that their day is coming in good time, but that meanwhile they must work and never bother about what other people may be doing. In this way Salt Lake City has become a City of Two Peoples, and though "Mormon" and "Gentile" may be stirred up together sometimes, they do not mingle any more than oil and water.

To-day, this insulation of the "Mormons" is especially conspicuous. The Edmunds Bill has marked them down as a proscribed people, and the law has indicted the whole community for a common offense. Utah is "a proclaimed district"—to use the Anglo-Indian phrase for tracts suspected of infanticide—and every "Mormon" within it has a share in the disgrace thrust upon it. Nor is the triumph of the "Gentile" concealed at this result. The "Mormons," therefore, are consolidated, in the first instance by the equal pressure of the new law upon all sections of the Church alike; in the next, by the openly expressed exultation of the "Gentiles." They feel that they are under a common ban. The children have read the bill or have had its purport explained to them, and it is well known even among the "Gentiles," how keen the grief was in every household when the news that the bill had passed reached Utah. Wives still shed bitter tears over the act of Congress which breaks up their happy homes and robs them and their children of the protecting presence of a husband and father. I shall have much to say on this aspect of the bill in another letter, and it must suffice for this that there has never probably, since Herod's order darkened the nurseries of Judea! been an act of authority that has wrung so many innocent hearts and stricken so many loving

women. And it is this cruelty to their wives and children that has stubborned the "Mormon" men. Some day, perhaps, if the Commission forgets that every step it takes is over women's tortured hearts, the present assumption of indifference among the men may break down, and it will cost the States very dearly. For never before in history was a Commission intrusted with such a task, at once so difficult, and, I say it deliberately, so dangerous. You may be assured of this: bluster will not frighten the "Mormons," nor threats of force, nor force itself. It is a pity, therefore, that President Arthur cannot appoint a commission of *angels*, or President Taylor have a revelation commanding obedience to the law. For unless one of the two happens, I do not myself see how the Edmunds Bill is going to escape a dilemma which has disaster for one horn and absurdity for the other.

UTAH'S STATEHOOD.

We give below the full text of the memorial recently adopted by the Utah Constitutional Convention. It will be presented to Congress, with the State Constitution, by the delegates chosen for that purpose.

MEMORIAL.

To the Honorable the Senate and House of Representatives of the United States, in Congress assembled:

Gentlemen — The citizens of the United States in the Territory of Utah, through their delegates in convention, respectfully present this memorial, asking for admission into the Federal Union as a free and sovereign state, on the same footing as the other states, under the name and title of the State of Utah; and herewith submit the constitution which they have adopted.

When the people who opened this vast region to civilization, and rendered possible its settlement by the advanced races, first planted their feet upon the virgin soil of these valleys, it was part of the domain of the Republic of Mexico. Five hundred of their stalwart men were in the field aiding in the war with that power, and they occupied this part of the country as loyal citizens of the United States, unfurling its flag to the mountain breeze, and proceeding to organize a provisional government, preparatory to becoming a part of the Federal Union. When, by the treaty of Guadalupe Hidalgo, this portion of Mexico was ceded to the United States, they sought at once, by proper means to secure the rights and privileges of statehood. California, the settlement of which by citizens of the United States was largely due to the people of this Territory, made application at the same time as they for admission into the Union, and was successful. To Utah was granted a territorial form of government. For thirty-two years, the citizens of this Territory have been kept out of the Union, and under the disadvantages of a system which, in many respects, is foreign to the principles of democratic republicanism. They now, for the fourth time, approach your honorable body, with their respectful petition for that republican form of government which Congress is required by the Constitution to guarantee to every state in the Union.

And they submit that Utah has outgrown the conditions, if they ever existed, which justified the establishment of that imperfect political system which has been so long continued. Her population numbers at least 150,000 souls. Her agricultural, stock-raising, manufacturing, mineral and other resources and industries are of such magnitude that she is abundantly able to bear the burdens and meet the expenses involved in independent statehood. Her cities, towns and villages exhibit all the marks of thrift, prosperity and order that indicate capacities for self-government. Un-

aided by any extraneous assistance, schools for the education of her children flourish in every settlement within her borders. The local laws protect life and property with more than common safety, and extend all possible liberty to persons of every party, creed and race without distinction. Railroads and telegraph lines connect her people with each other and with all parts of this great nation, and they are familiar with the common interests and public questions which blend the various States in political unity. There is nothing to prevent Utah from taking an active part in the Federal compact but those barriers of prejudice which have been built up chiefly through misrepresentation aided by unfamiliarity with the facts.

We further submit that the exercise of absolute and unlimited power over the great body of citizens inhabiting this Territory, which is claimed by Congress as a right, is anti-republican in theory, and most oppressive in practice. We have no voice in the election of the national legislators who, without understanding our condition, occasionally make laws to govern us, or of those authorities who appoint officials to conduct our affairs. The governor placed over us without our consent, has the power to render void all the acts of the legislators elected by the people, by simply withholding his signature thereto. This absolute veto power is added to the supreme authority of Congress to abolish or make null all or any of our local laws. The essential principles of American republicanism, as enumerated in the Declaration of Independence, are thus grossly violated, and the people of Utah are kept in a condition of vassalage alike unworthy of a free government, irksome to those who are compelled to endure it, and subversive of the inalienable rights of men.

We direct the attention of your honorable body to the pledged word of the nation, in the treaty before mentioned, agreeing that the people residing in this region at the time of its ratification should be "incorporated into the Union of the United States, and be admitted at the proper time to the enjoyment of all the rights of citizens of the United States according to the principles of the Constitution, and meanwhile should be protected in the free enjoyment of their liberty and property, and secured in the free exercise of their religion without restriction." Abstaining from any inquiry as to whether these guarantees have been fulfilled by the government in the case of Utah, we ask whether the proper time has not arrived when her people should be admitted to the full rights and privileges of citizens of the United States, the same conditions being required as of other communities seeking the status of independent statehood?

We present, with confidence the constitution framed by this convention, and ratified by the people of this Territory at the polls, the election being held May 22, 1882, when 27,814 ballots were cast in its favor, and but 498 against it (with two counties, Uintah and San Juan not reported). We think it will be conceded that it provides for the State of Utah a republican form of government; and we urge that, this being guaranteed beyond dispute, the constitutional requirement is complied with, and nothing stands lawfully in the way forbidding Congress to authorize the admission of Utah into the Union.

In conclusion, we respectfully suggest that by granting what we believe to be our rights under the Constitution and the treaty made with Mexico, benefits will accrue not only to the new state, but to the nation at large, in the settlement of questions that have frequently produced great and unprofitable agitation; in the addition of one more vigorous and promising commonwealth to the Federal Union; and in the security which will be the consequence to every interest in this important section of country, that is calculated to add to the wealth, power and perpetuity of the glorious republic in which we desire to become incorporated.

And as in duty bound your memorialists will ever pray.

ABINADI THE MARTYR.

BOOK OF MOSIAH, FROM 20TH VERSE OF 11TH TO END OF 17TH CHAPTER.

DEDICATED TO SISTER HANNAH T. KING.

—o—

See the fearless Abinadi, stand before a Nephite throng,
Speaking words of inspiration, faithful, calling loud and long,
To the King, his priests and people, every one both high and low,
That the Lord, in sore displeasure, would their greatness overthrow.

"Ye shall all be brought to bondage, fathers, mothers, daughters fair,
All shall feel the wrath of Heaven, all shall see God's arm made bare.
Lashed shall be the heavy burdens on your backs from morn till night.
Soon the hail and wind and tempest shall o'ertake you in your flight.

And thou, oh great and proud King Noah, all thy greatness now is gone,
Soon thy life shall be in value, as a garment scorched and torn,
As the blossom of the thistle which the wind blows o'er the land,
Or the dry stalk in the field, when trodden under foot of man.

I have seen thy sins and whoredoms, saith the Lord, in light of day,
And thy great abominations, while they have long borne sway.
Now the Lamanites no longer in their thousands can be driven
By thy fifties, as when victory crown'd thee from the God of Heaven.

I have seen the great taxation which thy people cannot bear,
In thy folly, made to fatten those who've fallen in thy snare.
I have seen the gold and silver, and the ziff, the brass and iron
Made to adorn the spacious palace, when thou sitt'st upon thy throne.

And the Temple which thy fathers built to my most Holy name,
Thou hast wickedly polluted, and hast gloried in thy shame.
From the seats of my High Priesthood, which my wisdom hath designed,
Now is heard the lying precepts of thy priests of darkened mind.

All I've said shall come upon you; King and people, every one
Who have heard this proclamation, take my warning and return
Unto God in true repentance, that you may his mercy see,
Hear the words of Abinadi, for, thus hath God commanded me."

"Who is the Lord?" said great King Noah, "would afflict my people so,
And who, I ask, Abinadi, who thus declare our overthrow?
Bring him here, that I may slay him, for thus daring to appear
In the kingdom of King Noah, who is honored far and near!"

Abinadi now is sought for, but is nowhere to be found.
King, nor priest, nor wicked people, care aught for the Gospel sound,
But continue in their folly, waxing worse from day to day,
Heeding not the Prophet's warning; till two years have passed away.

Then in power and voice of thunder, Abinadi's words were pour'd
Upon King, and priest and people, who in their pride defied the Lord.
Such is the power of human blindness, when no light from Heaven is nigh,
All the priests *save one* condemn'd him—Abinadi now must die.

This one was Alma, who had spoken in defence of truth—tho' vain,
For the King was wroth, and ordered that young Alma should be slain,
But he fled, and while in exile, wrote the words we hold so dear
Of the Prophet Abinadi, whose loved memory we revere.

Now the wrath of King and people rose like tempest on the main,
"Seize this fellow, bind him, slay him, let him perish in the flame!"
"Touch me not!" said Abinadi, "till my message I declare,
Touch me not, for God shall smite you! hold, ye wicked ones, forbear!"

Then he stretched his arm and told them, that in nations far away
Men would tell these deeds of darkness to their children, and would say:
"See how vain the strength of kingdoms, or the power of man to save;
When the Lord comes out in vengence, let the wicked cease to rave."

Still in language sharp and powerful, Abinadi's words were hurled
On the Nephite King and people till his message had been told,
Then the face of Abinadi shone in glorious lustre bright,
Like as Moses' on Sinai, hallowed by the Heavenly light.

Now they scourged his skin with faggots; soon the scorching flames ascend,
While he told them of their future, that their own fate in the end
Would be also pains and burnings; still the flames around him roll,
And the last words of Abinadi, were "O God receive my soul!"

May the youth of modern Israel, ever cherish scenes like these,
That such tales of pure devotion may not vanish with the breeze,
That the names of noble Martyrs may in honor still be sung
By the good and wise in Zion, in the ages yet to come.

Glasgow, June 22, 1882. A. N. MACFARLANE.

While it is true that happiness is the best soil for virtue, it is also true that the virtue which can flourish in no other soil is unworthy of its name. Indeed even a true idea of the highest happiness itself always implies the frequent sweeping away of present gratification that interferes with nobler aims. Those who cannot do this firmly, willingly, and continuously will never be of much value either to themselves or to others.

TWO CLASSES.—We often make rough divisions of men into the educated and the ignorant, the rich and the poor, the young and the old, the famous and the unknown; but a division more marked than any other might be made between the strong and the weak. We meet them both in every walk of life. Their birth, or education, or general surroundings may be the same, but a sharp line divides those who govern their inclinations from those whose inclinations govern them. On the one side we see strength, accomplishment, and value; on the other, weakness, spasmodic and ill-directed effort and inefficiency.

WORDS.—Words are not the natural outgrowth of thought and feeling, as the plant is of the root. If they were, we could trust them to attain their full perfection by simply keeping the mind vital and healthy. Some of the greatest thinkers of the world have been poor speakers, while some men with shallow minds can talk brilliantly. It is indeed the deepest thoughts and the most exalted feelings that are the most difficult to translate into words. Simple ideas find easy expression; but as they grow more complex the task of giving them form in words grows harder. Ordinary emotions can be described with tolerable accuracy, but, when we are transported by hope or fear, joy or sorrow, love or hate, words are all too tame to convey our feelings.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JULY 3, 1882.

HOW WE ARE SAVED.

THE salvation of the human soul is a process of graduation. Like the growth of a garden tree, from seed to shoot, from shoot to blossom and from flower to fruit, it is something to be done by degrees, a course of continuous progression which cannot be completed in a day. The most durable works are those which require most time in their accomplishment, and since the salvation of the soul is to endure forever, it is but reasonable to expect that it should be slowly, surely and gradually attained.

Reasoning upon these premises, the popular sectarian idea that a mere belief in Jesus Christ is all that is essential to salvation, is a plain and palpable absurdity. It is altogether too rapid a process, and as a consequence the result could not be lasting. A man may believe, or say that he believes in Christ at an instant's warning. The convicted murderer can say so, with the rope of the hangman about his neck. The unconvicted murderer can say so, as he plunges the glittering steel into the heart of his victim. Men have said so, and earnestly thought so, while engaged in persecuting, pillaging, killing and torturing their fellow creatures, and in their blind fanaticism have supposed that that belief absolved them from guilt, condoned and even justified their crimes, and blended with such devilish deeds, wrought out their soul's salvation. But such beings, and many of them are upon the earth to-day, will find themselves most woefully mistaken. A simple belief in Jesus Christ, however sincere it may be, can save no one. If it could, it would long ago have saved the devil and his angels. They believed and declared, eighteen centuries ago, that Jesus was the Christ, and trembled because of that belief, and have been trembling and believing ever since, thereby evincing full sincerity as well as a steady and prolonged conviction. But this will never save them. Believing and trembling are not the secrets of salvation. "Work out your own salvation, in fear and trembling," says Paul to the Phillipians. By this and many other passages of Scripture, we are exhorted to unite faith with works, thus proving the existence of one by faithfully performing the other, and even then trembling with due anxiety lest in our pride and weakness we depend too much upon ourselves, and rely not upon the strength and grace of God who giveth the final victory. To work out the soul's salvation is not "the drowsy pastime of a summer's day." It is a wide-awake life-long task, beginning with the first feeble breath of the new-born infant, and only ending when that breath returns to the bosom of the God who gave it. And why should we say that it ends even then? The grave is not the goal of human life. There are worlds upon worlds be-

yond, eternal futures of faith and good works, in the midst of which sanctified man may still exercise his agency, still develop his latent capabilities, and ascend by gradual degrees from height to height of never ending intelligence and dominion.

Everything in nature illustrates the principle of gradual progression. The sun slowly rises to the zenith and as gently sinks into the west, and in obedience to his rule the day waxes brighter and warmer and as steadily diminishes in heat and wanes in lustre. Look how the seasons come and go in like manner. The balmy breath of spring preparing us for the burning rays of summer, and the cooling influence of autumn enabling us to withstand the gelid blasts of winter. Each season, in turn, breaking the monotony of the annual round, and administering in its own peculiar way, to the welfare and promotion of animal and vegetable life. A sudden transition from January to July, or from August to December, would prove disastrous. It is doubtful if the living earth itself could sustain such a shock without serious injury. God's wisdom and mercy are therefore made manifest in the regular return of the seasons, with all the successive changes, gradations and climaxes that figure in the annual routine.

The Gospel of life and salvation, as operating in the redemption of the human race, is one of the noblest examples of steady and continuous gradation. It was never designed to do its work in a day. Its principles are serial and progressive in their nature, and their application must be made accordingly. They constitute a medium of purification and enlightenment, a series of refining processes, through which the soul of the sinner, like a rough diamond in the hands of the jeweller, is purified and polished until its hidden brilliance blazes forth in full and perfected effulgence. It is by yielding obedience to the first principle, or in other words, submitting to the primal process, that the soul is qualified to undergo the next. For each one merges and leads into its successor, and gradually prepares the mind for its reception. Through the exercise of faith, the sinner is enabled to repent, and having repented of his sins, he is next desirous of having them remitted, and on being cleansed by baptism, having had all sinful disabilities removed, he is fitted and made worthy to receive the gift of the Holy Ghost. He is thus inducted into the Church of Jesus Christ, the precursor of the kingdom of God, and becomes a candidate for celestial exaltation. But his soul is not yet saved. He has only obeyed the initiatory principles of salvation. He has but begun the battle of righteousness, and to imagine that his soul is out of danger at this early period, would be to take off his armor and throw aside his weapons in the very midst of the fight. The primal principles of the Gospel are absolutely indispensable to a full and complete salvation, but to suppose that they alone are requisite, would be almost as unreasonable as the prevalent notion that belief alone is the all-essential passport to the presence of God. He who obeys the first principles, places himself on the safe side of a boundary line which will eventually separate those who accept from those who reject them, but he can still fall nevertheless, as did Lucifer from heaven, and has the free privilege of doing so if he desires. Not only are the first principles indispensable, but every law, ordinance, precept, or ceremony ever revealed from God to man, is necessary and imperative, if we would reap the

full fruition of the blessings they respectively represent. Not the least commandment of the Almighty can be ignored with impunity. He who would ascend the stairway leading upward to eternal life, must tread it step by step from the base stone to the summit of the flight. Not a single stair can be missed, not one duty neglected, if the climber would avoid danger and delay, and arrive with all safety and expedition at the topmost landing of celestial exaltation. There are such things as intermediate stages in that long and arduous ascent, and the pilgrim to eternity has the privilege of halting and remaining upon either of them, but no spirit that truly loves its Maker or properly appreciates its own intrinsic worth, will take advantage of that privilege and sacrifice for a lesser consideration a far more glorious and ineffable reward. Even as an earthly parent is blessed in the possession of a wise and virtuous posterity, so God the Eternal Father is glorified by the workmanship of his hands. The higher his children ascend, the greater is his own exaltation in consequence, and it is a sacred duty devolving upon all, to contribute to his glory as much and as far as they are capable.

To acquire a correct and thorough knowledge of any branch of human learning, it is necessary to commence at the beginning. No sensible student thinks of mastering a language until he has first learned its alphabet. No pupil who is barely able to put two and two together, should consider himself qualified to calculate the weight of the stars or ascertain the altitude of the sun. No more need the newly made convert to the Gospel of Jesus Christ, hope to circumscribe, all at once, the insurmountable heights, the unfathomable depths, the bewildering and illimitable extents of that vast system of science, which comprehends all other systems and sciences, and has as its aim and object the eternal education and exaltation of the human family. It is something to be gradually acquired. It is a lesson that must be learned little by little. By accepting and practising its rudimental principles, we are placed in a position to comprehend and intelligently comply with all subsequent requirements, and these like their predecessors, will ever be consecutive and progressive in their character. We all have evil passions to subdue, strong temptations to resist, arduous trials to undergo, numberless duties to perform. Every heart knoweth best what it has to do and endure, and it likewise knows full well that its labor is a life task, which can only be performed by degrees. But it is a work which, when once done, will never need to be undone, for the soul of man is immortal and its education everlasting.

Thus it is that we are gradually freed from sin, slowly burnished by the friction of experience, and surely and eternally saved in the celestial kingdom of our Father. It is only by gradually approaching that kingdom that we are able to withstand its otherwise intolerable glory. Sin cannot inherit the kingdom of God. It would consume like chaff in a devouring flame. Heaven would be a literal hell to the wicked, and even the most righteous, without a lifetime of preparation, would be utterly unable to endure the presence of the Lord. What folly then to imagine that the blood-stained criminal, strangled out of this life, because unfit to associate with fallen humanity on earth, can be made ready at a moment's notice to mingle with the Gods and the holy angels, dwelling in the midst of celestial burnings. He might

better be cast into a fiery furnace, seven times heated, and expected to survive the ordeal. Even Moses, that mighty man of God, had he not been previously filled with the Holy Ghost, insomuch that his face shone like an angel's, would have been unworthy and incapable of standing in His presence. The opening words of that beautiful and stirring hymn, "The Spirit of God like a fire is burning," are no idle simile or vain hyperbole. They speak a literal, living fact. And fortunate indeed are we, who have received the imposition of hands for the gift of the Holy Ghost, that only a limited portion of it was bestowed, that by degrees we might become familiar with its influence, and in due time be qualified to receive and endure a fulness. Even Christ did not possess a fulness at the first, but by faith and good works gradually became entitled to it, till finally it pleased God that in him should all fulness dwell. It is in this fulness that he will come to reign as King of kings. Not as the lowly Nazarene, veiling his primeval splendor in mortal flesh, but in the ripe and burning glory of a King, as the Lion of the tribe of Judah, He will descend upon the world, which even now, by the sanctifying agency of his restored Gospel, is being prepared against the time of his coming. And in that great and terrible day, when the bursting heavens shall reveal the Son of Man, when the flood gates of eternity are lifted and the glory of God, like a deluge, shall overwhelm the earth, who are they that shall be able to stand? Not those who have rejected the counsels of the Almighty. Not those who have persecuted and despised His servants. Not those who have ignored the protective principles, revealed for the very purpose of securing them against the day of his wrath and vengeance. Not those who have professed the calling of Latter-day Saints, but have failed by their works to demonstrate the worth of their professions. No! For these shall be as stubble in the flames, and as ash-heaps before the whirlwind. They shall melt like the mists of the morning, and like hoar-frost in the sunlight shall they vanish before the brightness of Zion's rising. Let none deceive themselves, but let the whole world prepare to be tried and proven. For it is written in the archives of heaven, and decreed in the bosom of the Eternal, that none save the meek and the righteous shall inherit the earth, and none but the pure in heart can look upon God's face and live.

LONDON DISTRICT MEETINGS will be held in Orson's Assembly Rooms, New Road, Whitechapel, Sunday, July 9th, at 10 30. a.m. and 2. 30 and 6 30. p.m. President Carrington is expected to be present.

CORRESPONDENCE.

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LETTER FROM PRESIDENT WILFORD WOODRUFF.

Salt Lake City, May 12, 1882.

Dear Brother Carrington,—Your interesting letter of April 20th, came safely to hand. You show a large increase in your early emigration. I was glad to hear of your good health and the progress of the work in your field of labor. The work is also prospering in rather a wonderful manner in our Southern States, under the presidency of Brother John Morgan. I have had several interesting letters from him of late, in one of which he says, "During the forty days since I left Salt Lake, I have traveled 4852

miles, passing through nine states and three territories, witnessed fifty baptisms, blessed nine children, and administered to nine sick." In his last letter he says they baptized fifty in the month of April, and that the work is increasing in the southern country. The speeches of several southern members in the senate, against the Edmunds' bill, and in favor of George Q. Cannon's taking his seat, have been published in pamphlet form, and have had a good effect in the South. There have been far more calls there for preaching than before. Brother Morgan has called for ten more missionaries now, and he wants twenty more by the first of September. The terrible raging of the devil and the priests of the land, is calling the attention of the whole world to the subject of Mormonism. The Lord will overrule all things for the good of the Saints, and his work will roll on unto the end.

President George Q. Cannon, in his last letter to me, said, "I have just had an interview with one of the members of the House, and he said he was ashamed to look me in the face, for he had done the most cowardly thing, in not speaking in my favor, that he ever was guilty of in his life. There are a number of representatives who feel the same. An ex-governor made about the same remarks to me a few days ago, and told a number of the members that that was his feeling. Judge Kelley of Pennsylvania, the father of the House, being the oldest man there, feels the same." The first member he speaks of, had several points written, in favor of Cannon, to speak upon, but Keifer the speaker, cracked the party whip so loud that they had to wheel into line.

What a terrible state our nation is in, to trample underfoot all constitutional law and deprive men of all rights and privileges, because public clamor and party spirit require it. When a nation stands upon such ground, it stands upon a volcano that will soon open and swallow it up. The mob, and not law, now rules Congress.

The best jurists in America, such as Black and others, say that the Edmunds' Bill is entirely unconstitutional, and, if any point under it could be brought before the Supreme Court of the United States, it would be condemned, if the judges had independence of mind to judge constitutionally. One member in his speech against Cannon, said, "Constitution or no constitution, law or no law, I shall vote against Cannon." This is the state of our nation to-day, and wo be unto it, for it is preparing to take the same road as did the Jaredites and Nephites. A certain communication given to us two years ago is now being fulfilled to the very letter.

All is peace as yet with us, no excitement with the Priesthood. We had a good conference at Logan last Saturday and Sunday. The Temple is progressing rapidly there. We expect to finish the working portion of it the present season. We have expended already upon it $388,048.11. (some £78,000). The population of that stake, is 15,938 souls, of whom 5,036 are children under eight years of age.

On the 20th and 21st we expect to meet with the Manti Conference. Brother Folsom expects to get that Temple up to the square this season, but we think it will take at least two years more to get the Salt Lake Temple up to the square.

It is a general time of health with us, though we have some sickness.

We have had a very cold, backward spring, but for two or three days we have had very warm weather, 83° to 85° F. in the shade to-day. Our apple trees are now in bloom.

The people of the world are quite astonished at the calmness and composure of the "Mormons," with such a terrible storm threatening to burst over their heads. But the voice of all Israel is, God reigns, and will reign until he puts all enemies under his feet.

Remember me kindly to all the Elders. I am glad to hear from you at any time.

Your brother in the Gospel,

W. WOODRUFF.

The homeliest tasks get beautified, if loving hands do them.

A SOUND LEGAL ARGUMENT.

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A pamphlet on the constitutional and legal aspect of the "Mormon" question, has just been published at Boston, Mass. It is the text of a lecture delivered in the Science Hall of that city, by Hon. James W. Stillman, and is a lucid and incontrovertible criticism of the Edmunds Bill. The author indulges in no flights of oratory or attempts at flowery sentence-making, but in clear, terse and forcible language discusses anti-polygamy legislation, its force and probable effects, and demonstrates its injustice and unconstitutionality.

He announces himself a believer in monogamy, and a free thinker in theology. He does not approve of polygamy, but recognizes the right of other to believe in it if they choose. He does not consider it a question of morality, but of taste and expediency, to be left to the choice and discretion of the parties affected. But admitting it to be immoral, for the sake of argument, he urges that it does not follow for that reason the Government has the right to interfere with it. "The State," he declares, "has no moral function." Government is not organized for the purpose of promulgating or enforcing any system of morals, theology or philosophy. It is for the suppression of crime and to protect from encroachment the rights of the individual.

This leads to the question, what is crime? That he answers in this way: "It is the infringement of the rights of an individual." He quotes the dictionary definition and shows that it is fallacious. If it is "the violation of public law," crimes are committed by thousands of people every day. It is a crime in Boston to smoke on the public streets or travel on Sunday for pleasure or recreation. He argues that unless an act is a direct infringement by one person upon the rights of another, it is not a real and actual crime. Under this definition he contends Utah polygamy is not a crime, and therefore the Government has no right to interfere with it.

He expresses his firm belief that "the crusade upon the Mormons is nothing more nor less than an exhibition of religious bigotry and persecution, which has disgraced the history of the world," and considers it his duty to raise his voice "in condemnation of this outburst of sectarian intolerance." He then exposes the inconsistency of people who believe in the Bible opposing the institution of polygamy, and challenges anyone to produce a single precept in the Bible wherein that institution is denounced "or even spoken of with disapprobation."

In support of his proposition that the object of Government is to "establish justice between man and man," he quotes the preamble to the Constitution as follows:

"We, the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

He goes on to show that the powers of the Government are limited by the Constitution, and that those not specified therein are reserved to the States or to the people, and that the "power to make needful rules and regulations respecting the territory or other property of the United States" does not signify unlimited and despotic jurisdiction, because the inhabitants of the Territories, if born or naturalized in the United States, are citizens thereof, and no law can be passed abridging their privileges or immunities.

Taking up the common saying, that slavery and polygamy are "twin relics of barbarism," he shows that there is a decided difference between the two institutions:

"Slavery was a direct infringement on the rights of the slave. His liberty and sometimes his life were taken from him without his consent; he was bound to labor, he was the property

of his master; but nothing of this kind is true of polygamy. There is no such thing as slavery in the Territory of Utah, because this institution has the support of both sexes, the women as well as the men."

The Edmunds' bill is then taken up and it is shown that it is criminal legislation; "a bill designed to define and punish a certain crime, namely, the crime of polygamy." Quoting section 5, which disqualifies a person from serving on a jury in a polygamy case, who "is or has been guilty of an offence punishable by either of the foregoing sections," or who believes it right for a man to have more than one living and undivorced wife at the same time, etc.," and also section 8, which renders ineligible to vote or hold office any polygamist, bigamist, or person cohabiting with more than one woman, etc.," he says:

"Now, I maintain that a more unconstitutional Act was never passed by the Congress of the United States; and I doubt if any legislature throughout the length and breadth of this land has ever dared to pass a statute which is in such direct contravention to the fundamental law of the land as the statute I have just read. As you will perceive, this bill is retroactive in its character. It does not provide for the punishment of offences in the future only, but goes back into the past, and punishes for crimes committed—if they are crimes — ten, fifteen, twenty, or, it may be, fifty years ago. Such legislation as that is utterly repugnant to a plain provision of the Constitution, which I will now read. Article 1, Section 9, Clause 3, says:

"No bill of attainder, or *ex post facto* law, shall be passed."

What is a bill of attainder? It is a bill which inflicts punishment without a judicial trial. This bill does that, and is therefore, a bill of attainder, and is necessarily, in direct opposition to this provision of the Constitution.

Again, what is an *ex post facto* law? It is a law which punishes past offences which were not punishable at the time they were committed, or increases the penalty therefor. Therefore this bill is an *ex post facto* law; because it increases the punishment for polygamy by disfranchisement and disqualification to hold office; and it is, *per se*, in direct antagonism to the Constitution. Every Senator and every Representative who voted for that bill had taken a solemn oath to support the Constitution of the United States; but, unmindful of that oath, actuated by the spirit of religious bigotry and fanaticism which I have denounced, they lost sight entirely of their obligations, and nullified one of the most important provisions of that great instrument."

He further shows that the bill is in violation of the Constitutional provisions concerning the right of trial by an impartial jury and of previous indictment by a grand jury. And says:

"According to Section five of this bill, no polygamist is allowed to sit on a jury; no person who believes that it is right, although he may not practise it himself, is allowed to be a juror when one of his fellow-citizens is charged with this crime. If there is a trial allowed in that Territory, the jury is packed in advance by the enemies of the accused party; and what show for justice would any one have, under such circumstances? I admit that a jury should not be packed wholly in favor of the criminal; but, if packed at all, it should be rather in his favor, and not against him; because it is our policy to give the criminal the benefit of every doubt, and to see that his rights are secured, instead of trampled under foot. It matters not whether a man's liberty is taken away from him by the act of a person having superior physical strength, or whether he is despoiled of his rights by the act of the Government; the result is the same in both cases. As the individual has no right to do wrong by his fellow-citizen, neither has the Government a right to do wrong by him while within its protection and under its jurisdiction."

He then proceeds to discuss the religious phase of the question. Proves that the "Mormons" are sincere believers in their doctrines, plural marriage included; shows that

a religious test cannot be applied as a qualification to any office or public trust; and that Congress has no right to make any law respecting an establishment of religion, and considers, therefore, that,

"The conclusion is irresistible from what has already been said, that this legislation is totally unconstitutional; and I only hope that a test case will be made, and that the constitutionality of this bill will brought to the consideration of the Supreme Court of the United States, the highest judicial tribunal in the land. If this is done, I have no doubt whatever as to what will be the decision of that tribunal."

Several very interesting paragraphs are devoted to proof that the women of Utah are not "oppressed and down-trodden" as supposed; that the language of Governor Murray in denouncing "polygamic slavery" is "entirely false:" that the ballot is given to the women of Utah and that they have petitioned Congress against interference with their marital relations.

The concluding part of the pamphlet is devoted to a review of the Cannon-Campbell case, showing that our Delegate was entitled to his seat in Congress; and he closes by predicting that legislation will never abolish polygamy, and that the Edmunds bill will never be enforced as it ought not to be.

The lecture was several times applauded, and is a bold and manly defence of an unpopular cause, entitling the orator to the thanks of the people of Utah, and of all true believers in constitutional liberty.—*Deseret News.*

UTAH NEWS.

(Summarized from Territorial Journals.)

The beef scarcity still continues.

Salt Lake City is having lots of visitors.

Mother Mousley, a veteran Saint, died on the 2nd of June.

James Watson has been appointed Bishop of the 19th Ward.

A great deal of building is said to be going on in Salt Lake City.

Grasshoppers have appeared on the bench lands in Salt Lake Valley.

Ordinance work in the St. George Temple has been suspended from June 30th to September 5th.

Rock laying on the Salt Lake Temple has resumed for the season. That splendid structure is steadily approaching completion.

Cadet R. W. Young, grandson of the late President Brigham Young, has graduated from the U. S. Military Academy at West Point, New York.

Lars Madsen, a native of Finland and recently from that country, was accidentally killed in the Old Telegraph Mine, Bingham Cañon, on the 7th ult.

The total of votes polled in Utah Territory, on the 22nd of May, for the ratification of the State Constitution, was 27,814; for its rejection only 498 votes were cast.

Brother Parsons, of London, who emigrated to Zion in the May 17th company, has lost two of his children by diphtheria. Three others were very ill, but have become convalescent.

The Constitutional Convention has adjourned till October. A memorial has been drafted and delegates chosen to present it and the Constitution to Congress. They left for Washington on June 12th.

Mr. Phil. Robinson, the special correspondent of the New York *World*, one of the largest and most influential papers in America, has finished a thorough tour of the "Mormon" settlements in Utah. The *World* has hitherto been very fair in its treatment of Utah, and some good letters may be expected from Mr. Robinson. The gentleman is also a correspondent of the London *Daily Telegraph*.